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Transcription Room

M 2565

Saturday, April 26, 1975

Westtown

Music

MR. NYLAND: So, what again, what will we talk about? I hope that Thursday with the last part of the meeting more of a discussion kind, it may be useful. But whenever you have questions for that, as I said then, you must remember that it is a great deal for the benefit of the group as a whole, not only for yourself; that you can do on Wednesday. But a discussion should be for several people. And maybe it can be of some use if it becomes as it were a mixture between Tuesday and Wednesday. And I hope that more and more those three meetings ~~will be~~ will become unified. Do ^{we} I have to say anything more about the purpose of Tuesday? I don't believe so. I think it is clear, isn't it? Yeah, I think we can leave that.

^{But} ~~what~~ we should understand, I think, about Work. Our aim is to make Work gradually part of our life. And although we have talked for many years about Work itself - application, description, ^{and} so forth, ^I I think you understand that unless you use your ordinary life for the application of Work, Work really wouldn't make much sense, because you just start to confine it to just the times that you happen to think about

it and then make an attempt - and let's hope that at such a time there ~~is~~ actually an objective entity functioning. You see the purpose ^{thing} ~~is~~ that ~~that~~ gradually ~~was~~ as I said some time ago, if an 'I' could actually exist in such a way that it takes up room in your own house, ~~then~~ there is a chance that you in your house and, as it were, your family of different behavior forms [^] that is, your personality [^] can be affected, and this 'I' will actually start to tell. It depends how grown up it is, almost I would say how formidable it can become, ~~But~~ you have to feed it as often as you can in the right kind of conditions.

Let me say something about the approach because we have talked about so-called intellectual approach and so-called emotional. I hope you must understand that ~~quite~~ ^{really quite} - quite well. Intellectual approach is really that I consider an 'I' ~~x~~ the creation and the function of what is of an objective value within myself, gradually being touched by that what then is an existence of a different quality, and to which the different spiritualized parts of a person will answer. They will start to feel more at home and they will, under the influence of the presence of an 'I', really want to function because that's their aim. So the emphasis is on the 'I' and of course in relation to the body or the personality, which sometimes we call ^(') it.

But an emotional approach is a little different as a beginning. Emotionally I consider ^(') it, the state in which I am, particularly emotionally expressed, with a desire to

have something that is of a higher nature [^] Great Nature [^]
 present to me. The consideration is that what I am in the
 presence of that what is higher, and I don't describe
 very much what that higher really consists of, although sometimes
 we compare it with, saying it in a grand manner, if God could
 come or even if we could be satisfied with ^{the} Archangel Gabriel
 or Hariton. You see, the emphasis is then on the presence of
 that being with one and the consideration of how should this
 personality - this 'it' - be. The emphasis is not on the 'I',
 even if it is in the form of an entity of a different kind of
 quality. The emphasis is more on myself in the ¹³ presence ~~—~~
 what is becoming [^] as a man [^] in the presence of that what one
 wants to strive towards, because that after all is the definition
 for something that is higher. It has to do with an aim that a
 person has as well as he can describe it and thinking about
 the possibility of being in the presence of that what ^{is}
 really for him ^{quite} ~~the~~ unnatural. What would he actually see of
 himself that he believes should not be there and perhaps he
 could change it or wish to change it. [¶] After that is sufficiently
 established, one considers the relationship between 'I' and 'it',
 and then it becomes most important to see that the accent is
 on the relationship. That is, the 'I' then becomes considered
 even from the standpoint of 'it', and the 'I' of course itself
 already has considered, in an awareness progress, what ^(.) 'it' is. But
 the relationship is now translated between that what is
 higher and, under the influence of objectivity, can be under-
 stood, and also as a result of such a new aspect of one's life
 the possibility of changing that what I am when first there is
 only a recognition of myself as my life and the form becomes a

little pushed in the background, that after some time the relationship requires that some consideration of the form must also take place. ^A And then I combine ^{this} the intellectual and the emotional approach, put them together and continue to live with the relationship as it is between an 'I' and ^(it) it. An 'I' being aware of me and at the same time trying to find out what is the awareness of myself of 'I'. You see it is then a relationship in which every once in a while there is the accent on that what is higher as 'I', and sometimes going back to me as what I am unconsciously. A relationship of the going over, if possible, between that what is now an unconscious state ^A those parts that Gurdjieff talks about ^A and their relation to that what is already an embryo in each man which we call a possible spiritualized part. ^{||} The difficulty is always in trying to understand what is meant by spiritual entities. Of course it ^{'s} obvious, if you try to consider what does happen ^{when} a person dies and he loses his body and leaves it here and let dust go back to dust. What is this spirit when it starts to function? And all the different attributes that ^{we} ~~you~~ are familiar with, with our personality and the possibility of such a personality gradually becoming an individuality, that then many of the aspects which we are familiar with as ^a result of living on Earth and influenced by Mother Nature of course will disappear; that ^{the} ~~is~~ three dimensions, as I said the other day, of space and of time of course do not exist any longer, But that there is a changeover for the different laws which affect one on Earth and, in a progress of evolution, that such laws are diminishing. And going from where we live, perhaps forty-eight as that level ^A if that is

true, I have never counted the laws - but it is very interesting just to use a figure in order to give a relationship between that what forty-eight was and becomes twenty-four and twelve and six and three, indicating different steps of evolution, and at certain levels crystallizations on such a level. And also the conditions of life to be considered which, without any question, are entirely different when my body dies and my spirit, or that what is emotionally existing, continues to exist.

Now you see the emphasis in Work over some time and periods of learning is sometimes quite definitely on 'I' and the quality of 'I' and the attributes, the condition of 'I' as existing as a spiritual objective unity. And at other times in Work one must emphasize 'it' because that is what I have to work with. And so it leads more and more to an understanding of 'it' as actually I am without any further interpretation, and then that what is observing as being present to me to see that this 'it' is not forgetting the objectivity which is required to set this 'it' free from the bondage of Earth. And so you must understand that when we now emphasize ordinary life, you have to start to draw a parallel between the conditions of ordinary life as we know them and meet them and experience them and sometimes try to understand ourselves in our behavior towards ordinary life, towards that what we call reaction, because we are affected by whatever takes place in the outside world and wherever such impressions from the outside world reach us - sometimes peripheral, sometimes a little deeper, sometimes really touching that what is holy and sacred within one. At the same time this whole process of being impressed as it were by the five sense organs, We wish now to reach a level of being

where the five sense organs really do not function any longer and they have to be substituted by two other organs which ^{you} ~~you~~ ^(you?) also call sense, but sense in the real sense of the word of a sensitivity which belongs to an emotional level and afterwards could belong to a soul level. And it is more and more the development of those two higher sense perceptions, where the perception is not to be compared to what we understand in an ordinary existence of unconsciousness, but quite different as an existence of a relationship which also exists and gives us knowledge, but more and more knowledge which is given in a ^{more} ~~pure~~ form, and which does not require so much time to digest it. ~~And~~ ^{And} so the introduction of impartiality ~~is~~ ^{is} will come more and more to the foreground. And after some time, the question of simultaneity, because that will reduce the distance between a perception and that what is recorded in the brain. If that can become closer and closer together, then we will understand the instant of the moment, or simultaneity. It's not that we want to think too much about that, because the emphasis is more and more in that what I am in ordinary life as I'm doing a variety of different things, that then at certain times, remembering Work, thinking about it, perhaps even feeling, remembering moments or times that I have Worked, and seeing also the necessity as we talked about the other day, the requirements which happens to be placed on one simply by the fact, by living on Earth; That the condition of Earth first has to be understood and that such conditions as exist now and which makes us as human beings unconscious, as we say it, that that really doesn't exist in the rest of

the universe. And quite definitely it does not exist on the planetary level. From our standpoint the planets are still diversified. From the standpoint of FA in that scale, those planets representing emotional states are fully connected with each other and to some extent even are unified - whatever we can see from our standpoint. But as a result of work the unification of that what then is considered a variety of different planets, become fused together in the form of emotional qualities out of which one fundamental desire starts to exist to which then all the other planetary influences will help to bring about that state of unity in the planetary world, including the wish on the part of the Earth itself to become a planet. The wish of course is quite obvious as a unity for all planets. All of them then unite in one purpose - to become for each one of them a sun, because that is for a planetary level the next level of possible development. It represents within oneself that after the consideration of what one is in ordinary life and becoming more and more acquainted with what the personality is and how he behaves, that then out of that certain things are formed within him as a , almost I would say, a common denominator , but this time explained on the basis of an emotional state. And the unity that one says ought to exist is expressed in the form of a love for that what is the center of all things: from our standpoint, it is our sun, from the standpoint of eternity, it is God and His Endlessness. And that forms then within a person one wish , a very fundamental wish, which of course in order to unify different emotional and feeling states of a person, has to be extended further and further within oneself so as not to have the contradictions of the wish.

They exist on the periphery and they exist ~~on~~ in our ordinary life, but Work makes us constantly go further and further within oneself for a better understanding and a more chance of that kind of unity. And when then, out of the different feelings and becoming more and more emotionally tinted and gradually becoming real emotion, that then the development of Kerdjianian body is logical. And it starts then with the SOL which I saw represents ~~(S)~~ the aim for a man to reach the Sun. And going after that through the different, I call it formalities of growth of such a Kerdjianian body as ^{the} SOL-1A-SI, that then, the moment of SI, if it could be reached, is the contemplation of a man to wish to die and not to be further encumbered by the bondage of Earth. And the constant preparation for that is simply that there is such an exchange between 'it' and 'I' that even 'it' and 'I' ~~become~~ come closer and closer together.

At the moment of dying of the physical body many things of course will change, but the emphasis now must be on our daily life, on the way we are as ordinary human beings. And that the study of that has to be understood in a sense of what is now ~~applicable~~ applicable for ourselves to translate our ordinary existence on Earth and ~~the~~ relationships with different people, friends and enemies, and so forth! What is that as a parallelism regarding the state of oneself as a personality? Because if we can make that particular application, understanding then of what we are in an unconscious state and what happens with us, that that in principle is the same as what we should apply to a condition for our own further development, then it would be fairly easy, when we are familiar with what

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we are doing as we are living now.

For that reason, you know, we have had little groups to talk about the truth, about that what actually is the truth of Work for the little group. But then afterwards I said ^{and} suggested enemy groups or groups of negativity, groups in which one actually personally as a personality really cannot get along so well with each other, but where still the ideas of Work and the application may be quite useful to be discussed. If it can be discussed, an enemy can be understood and it will not end up as an enemy any more. There will be an appreciation; sometimes it will become friendship. Because then the emphasis is on aim, not on personality. If one meets in a so-called enemy group there shouldn't be too many, five is the maximum. Because if it is a question of opposition between one person and another not liking each other too well, at the same time wanting to talk about a common aim, you don't want to have others associate either with one or the other because sometimes it may become one against three or four and that is not right. It should be perhaps evenly divided and the real reason for having an antagonistic group is that you have one person with whom you really cannot get along very well. It has a great advantage if you really want to do it and do it in the right way. You will find that you have objection because you don't want to open up. You close up quite easily in the presence of someone who so-called does not agree with you, and you don't want to take the time to try to explain, because it might cost you too much, or for yourself you really are afraid of showing what you are. Maybe you can overcome it. Maybe it is possible to see actually what is there in such

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other person that you dislike. And now you must make a distinction between a personality behaving as a personality and a personality talking about Work. It's quite different. ~~And~~ many times your judgment about Work is linked up with what you think as a judgment regarding a personality. And therefore these little enemy groups are very useful, because the emphasis of course has to be on an aim. And you must understand that a person, although as a personality you don't like him, he may be able to tell the truth in accordance ^(with) what he knows. And if there is enough chance to continue to talk and develop one's argument, one will see that gradually that what ^{the} person is as ordinary personal traits or behavior form really doesn't count very much any ^{more} when you can agree or at least can understand more or less what ~~the~~ other person is talking about. And that is where the connection will be made. You will be surprised to find that your ordinary judgments and your ~~pre~~ prejudices, and that what you say 'I don't like such and such a person' has really very little to do with Work itself. And it's ~~no~~ when you are together in a group with the emphasis on Work and a wish for further understanding, you will see how little that particular dislike is when the emphasis is placed on the wish for further understanding.

That is why those little groups are good. But again I say, don't do too much of ~~that~~ ^{it} because you don't want to live in negativity all the time. It is constantly this kind of a state that we discover for ourselves the way we are and that sometimes the slightest remark from someone else ~~gets~~ ^g makes you get into a mood. Or something happening - something that is there and you really don't like. It affects you because that

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is your reaction. Sometimes it may be just because you are what you are as a type, or that what you are ~~as~~ a chemical substance, or that what you have become because of influences from ancestry and sociology, or the different ways of living, or interpretation, or the acquired characteristics of a person. It doesn't matter very much. All of us are sensible and at times sensitive and sometimes ~~a~~ little over-sensitive. And then certain things happen - you're in a good happy state. Something happens to you. Gurdjieff describes that, you remember ; you receive a telephone call and someone starts to admire you, before that you're in a vile mood, but a little flattery is just lovely and you feel like ten thousand dollars. Sometimes you are tired. It all depends how tired you are, but if someone invites you and particularly says it's going to be a lovely evening and so-and-so and so-and-so as a female is going to be there, I'm afraid that all the tiredness will be gone very quickly. These sudden changes are sometimes continued because you want to remain in the mood in which you are, as almost indulging. Sometimes the state of such a mood is a matter of laziness that you don't want to get out of it, and at the same time you want to continue with it, ~~Somehow~~ or other you feel that you ought to be a little bit like a flagellant~~e~~ and you have to be punished, And perhaps even you enjoy the ~~fact~~ of being punished. Perhaps it means sometimes for a person that he becomes a little bit more acknowledged because something is punishing him, therefore he is perhaps singled out to have for the time being that kind of a state, let's call it negativity about himself.

I think the question of Work becomes very important for

such people who are subject to these little states. Of course you can say that after a little while, ordinary life again continuing and taking place in its usual way, you start to forget it because much of that kind of a state in which, ~~as~~ as you are, in a bad mood will of course disappear when you start to do ordinary work and become interested in what you are doing. And you cannot sulk all the time because also after some time you start to realize, that ~~is~~ is not very becoming and that you ought to get out of it. Many times you want to continue to show it to someone else because you feel that perhaps someone else has hurt you and now you want to show definitely that you have been hurt and that the other person was the cause of it. And so you try to rub it in as it were by keeping in your own mood until you have been able to say whatever was on your mind and maybe a couple of swear words and getting angry, or running out of the room and slamming the door. ~~I~~ I don't know how long these kind of states stay with a person, and for whatever reason they may be a little shorter or longer, but in a very general way, I don't think you should have them. I will tell you why. We are trying in Work to become a little different from unconscious people. It ought to have some kind of a result. The totality of mankind as represented by all human beings is, at any one time, living all the possibilities of a human being. A possibility of life for any human being is of course for any one person limited to his capacity and his ability, but it is a law that the totality of mankind is living and experiencing that what is possible for every man, ~~whichever~~ ^{whichever} ~~now~~ ^{wherever} such a man happens to be and to the extent that he can have such experiences, the totality of all experiences

have to be fulfilled at any one moment. It means of course that if you are not living that experience, someone else is living it, and if you live it someone else doesn't have to. ~~Now~~ ^a the world is made up of those who are interested in ~~the~~ possibility of freedom, and a great many of the people have no interest in that. Sometimes we say that those people who wish to become free belong to a certain percentage. I usually assume that it is about twenty percent. By twenty percent I mean those are the people who really become interested in the possibility of evolution and wake up a little bit out of their sleep. And that eighty percent are asleep and will remain asleep, unless there happens to be some kind of a shock somewhere that helps them perhaps even for a moment to wake up. But eighty percent - let's assume, it's a good enough figure - they are only supporting cells. They are living the possibilities for a human being on Earth in their life, and to some extent they are satisfied because they are asleep and they are not as yet dreaming about the possibility of something else. When they do dream, or even when such a dream becomes a nightmare, they go over into a different kind of group. Sometimes they're up against it, not seeing what might be the possibility of an exchange and an escape. And sometimes, you might say it is fortunate for them that they do run across certain segments of esoteric knowledge, which is the knowledge of the twenty percent. But not every person in the twenty percent is capable of understanding all kinds of esoteric knowledge, and it is quite necessary that for some they may have to wait and study a little longer, and for others they may have to suffer a little more. Whatever that might be, it really doesn't matter

very much. The principle is correct: that there are people belonging to a twenty percent who are interested in the possible development of himself as well as a few others. And in connection with each other, they can then exchange about methods or certain ways of understanding the condition of their life, or perhaps how they would like to express their particular aim. The eighty percent will carry the world to a great extent.

And now the question of Work comes in. Do I have a choice? Is it possible for me to understand that what is taking place? And where do I belong? And so I say to myself, in a state which I call "good", I am more capable of working, because then I don't have to spend ~~the~~ energy— as much energy— as otherwise I would have to spend in a state of unconsciousness. And the real reason for wanting to go over the threshold from unconscious to conscious is in order to be able to work more intelligently, and to have more chance of a further understanding, and you might say not having to waste too much time and energy in staying at the place where I am really not feeling very much at home. Because you see the Anulions will make me not wish to sleep. And it is in the twenty percent that this Anulions becomes apparent. It is a possibility of growth and an understanding and a realization of life, and when that becomes, I would say, sometimes, paramount because it has to become very important for a person to understand that that also can exist and then attention should be paid to it. Then he must create for himself as good conditions as he can make in order to

free himself from that what is his bondage and which he starts to realize that he has.

Now in that sense, states of negativity should not be tolerated. It does not mean that they have to be evaded or that they should not exist on this Earth. I think it's very necessary that they exist for a balance, because, you might say even, they keep the eighty percent asleep. And support, ~~as~~ supporting cell, of those eighty percent for the support of mankind is required for the ~~maintenance~~ ^{maintenance} of mankind as a whole. It is exactly the same as for a body existing, ~~Not~~ all the cells are important. Some are quite definitely only supporting and other cells are connected with organs of growth or perhaps insight. So in that way ~~I~~, if I have a choice, I don't want to spend too much time in unconscious^{ness} and I don't want to spend too much time in understanding or trying to understand my negativity. And if negativity is there, I want to get through ~~with~~ it as fast as I can, because it prevents me very definitely from seeing things as they are. I only see things the way I interpret them. And many times this interpretation of course is linked up with what I am as a personality and therefore it is not pure truth. It is simply a concept that I perceive ~~and~~ that I assume is right or perhaps even truthful, but I have my great doubts that too much time spent in the direction of an unconscious state and tying myself up by means of the consideration of how bad it is, and how I suffer, and how I spend my time in that kind of unconsciousness, not wishing even ~~to ex~~ ^{to be} to be extricated from it. ~~that~~ ^{that} is not becoming to a man.

And so there is, I feel, a certain choice. Either I want to continue to give Mother Nature its due and I will say, yes

you are entitled to have certain amount of energy to be received from me, and for me to use that what is my personality and my body and my feeling and the mind the way it thinks for the form of an exchange of energies which then can go on to feed the Earth in its own unconsciousness and quite definitely feeding the Moon. But at the same time with that there is a possibility of feeding Anulious. And Anulious will not allow me to sleep. And holding onto that kind of concept, I don't want to spend too much energy negatively, or in a certain state of prejudice. And that therefore, when I consider that ^{what} is a state in which I want to consider things, and when I want to suffer and I don't want to get out of it, and that I feel that even that I'm entitled to it, don't pay too much attention to that kind of equilibrium. Because that what goes into the negativity belongs to unconsciousness which has a certain value as far as impressions are concerned. But that what one wishes when one wants to wake up is also fed by a very definite quantity of energy which, in relation to the unconscious energy, that is energy spent in an unconscious state, ~~it is~~ ^{is} let's say, thirty thousand to one. And although I may not need very much of so many ergs, the measure of my energy, the quality of such an energy is far superior. And therefore I don't want to spend too much on that what is quite useless because such energy which goes into sulking and wanting to consider my personality and saying to myself how I really suffer, it is very much by extending the night instead of extending daylight. And that for me, considering that as a possibility and perhaps even saying that I have a choice, I will choose that what gives me within the shortest time the greatest possible result.

Now you might say that is a little nonsensical because is it actually arranged by myself? And to some extent of course it isn't because I am subject to all kind of laws - forty-eight, twenty-four laws, whatever that might be and what is indicated by my unconscious state in which I am, in my state of sleep, But when there is a chance of waking up, at least a little bit, and I see then that in such a state I really loose a great deal of energy which could be converted for a different purpose, I will get more and more the idea that I should not spend as much time and energy into things and directions which become ultimately quite useless. I will need some of it. Many times one talks about what is really an enzyme in the form of food that I eat, and what is required as ~~ruffage~~ ^{roughage} which is in itself not ^onurishment but it is necessary to take that what is ^onurishable in such a form - partly of dilution or partly in being able to spread it in such a convenient form for the digestion of myself ^{so} that I don't have to take in that what is hundred percent. I've compared it sometimes with sulfuric acid. It is not very useful to have a hundred percent, or even in accordance with the laws of hygroscopy, only ninety-six percent. But it is not active enough, But when I dilute it with a little water that it becomes really ionized in the chemical sense, ~~then~~ it is active. It is necessary for a person to eat food which partly is ~~ruffage~~ ^{roughage} and partly the essential qualities which will feed him. In the same way, life is needed for myself partly unconscious for the satisfaction of the unconscious state of this Earth, and partly that what is possible or has potentialities of growing away and perhaps accompanying me when I die and when my spirit requires a certain amount of food to continue to exist. Of course I will be fed wherever I go at a higher

level, but the more I can bring to that higher level the kind of quality which is prevailing at such a higher level, the easier it will be for me to leave the ~~roughage~~ ^{roughage} alone and to take out only that what will give me a spiritual value.

In that way I think one ought to consider these conditions of wanting to give in to the affairs of ordinary life and almost wallow in your dreams. And instead of that, considering how much is really necessary for the development of man and how little do I have to pay Mammon to satisfy him. Many times the exaggerations are too much for the body and the consideration of an unconsciouness which puts me really more and more to sleep. And so I say this, regarding Work, a person does not have to be all the time unconscious, and he does not have to submit to certain conditions which happen to come to him as a result of experiences on this Earth. And there is no particular necessity of wallowing in dirt. There is no particular reason to continue to feel sorry for oneself too long - a little bit goes a very long way. But then there should be for a person who wishes to Work on himself, a selection of moments which are conducive to Work. And when I definitely know that they are not conducive for Work, I have to consider: should I continue in that kind of a state or is it possible for me to change that what I am, particularly in the direction in which I am going?

You see, the direction which is apparent when one Works and what is also apparent ^{for} ~~to~~ anyone who is not Working but observed by someone else: a person who is unconscious keeps on running around in circles. A person who Works has a very definite direction away from this Earth. And there is a tremendous difference in the form of whatever is the experience

of such two persons.

(Yah. All right.) (Turning of tape.)

SIDE
II

You must understand gradually that it is not always necessary to continue in an unconscious state. It is many times said that it is nature and that therefore you cannot help it. We don't talk about such nature, [^]than only for the ~~maintainance~~ ^{maintenance} of a person on Earth. We start talking about Great Nature as an influence from ^AAbove. And whenever Great Nature comes in, there is not much of ordinary nature that has to continue to exist. Only the ~~maintainance~~ ^{maintenance} - that is the requirement for the condition of life on this Earth. At the same time such conditions, as they exist, I have to ask myself, are they conducive for my freedom? And certainly wallowing in dirt is not very conducive for that. Prejudices are not very helpful. Ideas which I now make my own and which I want to continue with because it helps me to fall asleep and to stay asleep, are not helpful for further growth. And there is at certain time and sometimes very much in the future at certain very definite times, that one must make up one's mind, which way do I wish to go [^]like an animal, subject to all the rules of the game of this Earth, or like a man who wishes to become conscious. The determining factor is conscience, ~~that~~ what I compare myself with what I would like to become. And the emphasis, if it is clear enough, [^]what is that aim, will give me a certain strength in the state of unconsciousness. ^AAnd then wishing not to be bound by the ordinary affairs of putting me to sleep and allowing me to wallow in my own dirt, but that I want to get out of it as fast as I can after having paid ~~M~~ [^]whatever is the requirement of that. I don't negate

such states. I only shorten them. I say it's enough. I've paid enough. I don't want to keep on paying. That's the way of ordinary life. I borrow money. I keep on paying interest because most of the times I can only pay interest and I cannot pay up the principal. And although the purpose for which an original loan has been given has long been worn out and my house is built, I still keep on paying the mortgage in the form of interest without being able to pay on the principal.

That is really what happens with unconsciousness and consciousness. If I pay in consciousness, I pay up interest and principal at the same time. Then I know that within certain number of years I can be free. When I remain unconscious, I keep on paying and paying. And of course I pay ~~the~~^m demon. I pay the devil. I pay the unconscious state of sleep. Every once in a while these are the conditions that I must see: in what state do I really wish to be? And then when one moment can give me the indication, asking myself the question: What are you sulking about? What is it that you have lost? Your last dime? Or have you lost the totality of your health? Have you lost your ability to think straight? Have you lost your capacity to be able to do ordinary physical work? Have you lost all your friends or are there still some with whom you could talk? These are the questions of ordinary life. Now the parallel. What is my personality doing when it indulges? In the first place of course it is sleep~~ing~~. In the second place it attaches values^{to} where they really don't belong. And when I start to look at it, I say sometimes even in ordinary life, objectively, that is, without prejudice, without

a wish even to ~~classification~~ classifying them or wanting to compare them to previous experiences, when I can see them as they are, straight as they are, as it were look them in their eye, if you understand that meaning, then I will be able to say at a certain time and not too far off: ~~Finished~~. I'm through. Get thee behind me Satan. I don't wish you here. I have other things to fry. I have an aim. That I remember. What the hell am I sulking about? As soon as such a decision is made, you will see of how little value that little bit of nonsense is that you ~~can~~ are concerned about; This self-love that was hurt; This non-understanding because of stupidity. The attribution or rather that what you assign to someone which is not the truth at all, but you go off half-way thinking that that is such and such and it turns out it isn't at all the truth, simply because you didn't know all the facts that were involved. I said once I think, tout comprendre est tout pardonner; if I understand everything, I forgive everything. If I wish to live I want to find out everything about myself, and about that I wish the truth. Then of course the truth will set me free.

Looked at it from that standpoint, you will see, one should not lose too much energy in the consideration of being natural. It is quite all right for this Earth, whatever it is, pay as much as you have to pay, as you think are the demands. But you know well enough that there is always much more so-called demanded because Mother Nature perhaps is a little clever and tries to get away with it because she adds a little interest to the principal. It is not right. There are very definitely

things that have to be paid for without question. We must. We have a body. We have to maintain it. There are requirements for it. We have to see that there is enough food, that there is enough air, enough possibility, enough impressions. If we don't get them, of course we die, and die prematurely. And there is a very definite wish for wanting to continue to live, because that is inherent in each human being when they are at least normal, not when they are utter pessimistic, but then they are sick. We are talking about normal ordinary people, and they have a desire to wish to continue to live, because inherently there is always a wish to protect themselves when they are in danger.

And so when one feels that enough is paid, you say to yourself, ^YEnough of this sulking. Enough of this unconscious state. Enough of this feeling sorry for myself. Now what is it within me that can wake up? What is there, let's start, in the beginning, what is there that is right instead of wrong? What can I emphasize? Do I become an optimist instead of allowing ~~me~~ ^Ymyself to become pessimistic? I've said it a few times, you know that. A pessimist says: [?]Is there any milk in that pitcher? And the optimist says: ^YPlease pass me the cream. ^YIt's very obvious you see. It will change your attitude. If you stare yourself blind, you will stare yourself blind on unknowing. If you have sunlight you will see. The nights don't always have to be dark, and sometimes they are very short and still satisfying for certain sections of this Earth.

For a man, he need not walk all the time in darkness. He need not be all the time sorry and selfish. He need not give

in all the time to that what is a dark moment for himself. He must wake up with the ~~Sun~~. Where^{is} the ~~Sun~~ within such a person? His consciousness and his conscience. Those are the ~~Guns~~ and the planets in the real sense of possible development of a man when he as a body represents the Earth. And so one must say: how much do I have to pay to ~~Mammon~~ and how much should I pay to God?

If one looks at it that way, there is really very very little that you have to sacrifice. You have to pay a little, but sufficient, no more, no less. And then there is enough energy left over for the pursuit of your real happiness. I mean in the sense of happiness, ^{that} what gives you equilibrium within yourself and the ideas of wanting to continue to see what is really your aim, ^{so} that such an aim can be defined more and more as that where you wish to go to instead of using the ordinary functions of this Earth. The Earth you will have to leave. You cannot bank on it. You will never stay here. The only possibility will be that you see heaven from this Earth and you try to understand a little bit more about the expanse of the universe. One doesn't have to live all the time in darkness. Thank God there is still that possibility on Earth that at least we have day and we have night. But don't make the night ^{too} long. It is not necessary. Perhaps an equality, like in the tropics, perhaps a concentrated period of six months like at the North or the South Pole. But you pay for it in some way or other and it is always that kind of a compensation ⁱⁿ the sense of time of equality of hours. The compensation is the equality of energy as represented by impressions. And whatever that is that one wishes to pay,

if I pay consciously and conscientiously, the total amount as coins is less, but the value of the coin is thirty-thousand times more. If one could understand that, one would wish to live much more in light.

What is the requirement for oneself to see that I don't indulge? My body, really it is a very definite object of interference. I give in much too much to that nature of myself. If I ~~leave~~ ^{live} in Great Nature, I live in the potentialities of the planets and the ~~reunite~~ ^{reunite} reunity of the planets as one definite, I would say, conscientious existence. And when I wish to live on the Sun, I will want to have conscience and consciousness together, united. If I see this little solar system of myself as my world, I don't want to dwell too long on the Earth itself. I want to go within and see what is essence, and from essence I want to see if it is possible to reach an inner essential quality.

Of course it's necessary to live one's life. It's necessary to understand more and more what has to be done, but don't spend too much time, I call it ^{now,} sulking; that is, don't spend the time in ignorance when there is a possibility of seeing. Open your eye. ~~It~~ You will see. Make attempts in whatever state you happen to be. It is not necessary that it lasts too long. How long? You will find out. It may go deep. Of course it is not so easy to overcome that, but many of the different experiences are very superficial. And many times they are formed and based on certain concepts which are quite superficial.

Find out by experience how long you have to sulk. If you

feel that you haven't come to the conclusion as yet because it isn't clear, ask other people to shut up and not disturb you. Go out in the woods ~~and~~^{or} walk and see what you can then reach when you are free from your ordinary existence and see a little different and become expressed - expressed in a different kind of sense. It is very useful in such states, when you do take a walk, look as far as your eyes will allow you to. ^{look} Look at the horizon if that is possible. Don't pay attention to that what is right near you. Just look. Let your eyes almost grow dim ~~and~~ⁱⁿ seeing what is in the future. And then try to bring that what is way off, the horizon, bring it back with your eyes to yourself. Shorten constantly the focus. You will then change that what is infinity into the finite forms you can live with.

One wants to grow up as a man. One has to see what is necessary to be paid. Don't stay too long as a young man - in experience I mean. Try to find as early as you can in life the reality which is then available and which you then at that time can eat. Make a digesting process out of that what you can eat and is digestible. Make constantly the enzymes which are necessary for such digesting. See what it is that is necessary for the purity of your blood. The blood will help you to build the hambledzoin of your Kerdjanian body. The more pure it is the better it will be in its function afterwards. The more pure my feelings can be made, the purer my emotions will be. The more clear I am regarding my love for myself, the more I will be clear about the love of God where gradually my emotional state has to end. When it

does end, it ends in that kind of infinity and then returns to all finiteness within my ordinary life. So I cannot neglect my ordinary life, but I must not spend too much time and energy and perhaps sometimes even enjoyment ~~on~~ it. Always with measure; always as ^I~~I'm~~ saying many times with a carburetor, enough gas and enough air in a good mixture which is combustible and can be ignited. The ignition will take care of my life to continue constantly seeing that that what is me is being sparked as it were, to want to continue in the direction in which I am going without hesitation and without consideration of where I come from, then only once in a while perhaps look back and say thank God ~~I have not~~ I don't have to go through that again. But don't stand still. Don't turn around and don't turn into salt. Just keep going, slowly, if you get out of breath, but keep going. Don't stand still too long. Don't sit too long where you shouldn't sit, as you know Mullah Nassr Eddin says. It's necessary to realize that once in a while. Don't think too long where you shouldn't think. Don't feel too long when it is not your business to feel too much about other people. Don't mess into someone else's affairs. Stay within your own little world. Purify that. Then maybe you are ready to search for other worlds to conquer.

If we talk about Work, if you talk about your experiences on Tuesday, if you want to talk about Wednesday, if you want to talk really, always become very clear about what ~~as~~ actually is an experience of your own - that you can say it in words of your own; that you can convey it in such a way that it becomes really, not only truthful, but convincing. And that making an effort to be convincing for someone else will help

you to formulate for yourself what is really such simplicity of Work itself when you can see how it can be applied and how you don't have to wait. How you can, at any one time when the thought comes to you, you change ~~it~~ into the feeling of that wish, to want to Work. Don't wait. Because in this kind of a state of consciousness and conscience they are that close together, that whenever the thought comes, the wish is there also. That is what you should learn. Simultaneity is that what is as wish and that what is as knowledge is one. The two sides of a personality becoming an individuality is that ~~is~~ ^{his} consciousness and conscience are part of the same thing. And dependent entirely which way it has to turn, that is which way it has to perform, as it were, in relation to the outside world, it doesn't matter. You can turn it around. The ~~DO~~ of the intellectual body on the Three Body Diagram is turning towards that what is conscious and conscientious. That's all you have to do. At the time it is not necessary to know all kind of beautiful words, even the words of ALL AND EVERYTHING and their exact pronunciation. All you have to do is to look towards - as Mohammed would say - towards Mecca. Look towards infinity because ~~that~~ about that you don't know enough, and all you have to say is I think it is there, but maybe it is somewhere else. And ~~the end will~~ it will end up with the knowledge that it is everywhere. Don't look at time as an objection. Look at it as time existing everywhere and always until it has absorbed all your subjectivity. Then time is eternity.

Try to Work much more and you don't really. I think you have to. I don't want to scold you. But I do think you have

to spend more time preparing for Tuesday, as if when you go there it's not only those two who ^{have} ~~are~~ to answer the questions. You must answer with them. When there are questions, carry them over into the Wednesday. Wednesday was good this last one, and still, there were certain things that were left unsaid. Carry it over into a group so that you have the benefit of different other people thinking about it. Bring it over in your small group and come to conclusions. Bring it up as questions on the following Wednesday. Bring it into a group of your enemies and see what they say about you and understand, if they understand you, the reason why they want to say it: all for the glory of God. Try to understand that when you argue, it is for the ultimate understanding of the two of you, both. When you argue, why do you argue? ^{For} For a temporary vanity which will not continue to exist and is only a little satisfaction for your sleepiness? Why shouldn't you stand up and as it were be counted as a person stretched out with his hands and wanting to go up - up totally towards heaven. And wishing when he cannot get up because he is still bound to Earth, he pulls heaven down so that it comes down to him and becomes part of him so that he can live in it. Then he takes it, this heaven, as an atmosphere and he breathes it in and he breathes out what he cannot use. That is heaven within. That is what it has to be within a man so that there is that kind of a motivating force within himself - a real wish to want to develop, a real wish to understand what is the meaning of his life; to find out what he can do and what he as yet cannot do, and perhaps never will be able to do, because after some time he will describe that what is the existence of his life

on Earth simply as a stepping stone and he will leave it because it is necessary to go on. There is no standing still in the universe. It is the constancy of movement which will create energy.

And for that reason a group never **should** be idle. Never should you pass by an opportunity to remind each other. You always should have that kind of attitude towards others as well as yourself. Be prepared and keep your light burning. You do not know when the bridegroom comes and when it is necessary to enter into a new sphere of understanding, of consciousness and conscience. You remember Gurdjieff mentioning, that what is really of value for a man is to remember for himself that he will die. That is about the only thing that has still that strength because many of the other concepts, even love and hope and charity, and so forth, have been watered down too much - too much interpretation, too much caring in a certain way and not caring in another way, no totality, no wholeness, just a little piece of your personality you're willing to show, but you don't want to show that what is in your astrological chart as perhaps very bad contacts or elements or even squares. Whatever it is that you are, be what you are. That's you. And don't be afraid of it. Because that what you are you can live with, and then it can be used for your purpose for further growth. Then you can in this world become free from all kind of nonsense; all kind of attitudes that really are not becoming to you, all kind of negativity; all kind of sulking; all kind of misunderstandings. It's not that I paint a picture of heaven. I say something that is possible to ~~agree with~~, realize,

and experience here on Earth within this group if you wish. If tomorrow you could make that a day - to use an ordinary phrase brothers and sisters - it sounds silly, I know that, but if it is a family, it's all right, Because then you ~~will~~ ^{will} love your brother and sister as yourself. But if tomorrow you could be in that kind of austerity of not wanting to waste any energy, ~~do~~ ^{do} that what you have to do. Don't do it too slowly. Do it the way you usually do it, but don't overdo things. Don't make things to go too far to the left or to the right. You just keep on walking in the center of the street and ~~that~~ ^{let} you be influenced by it, ~~every~~ ^{every} once in a while a side street, and maybe by a little temptation that you might like to go east or west. No you go north if you like when you come from the south. And if you want to go south, it's all right too. But don't go east and west as yet. ~~There~~ ^{There} is a little saying, 'East, west, at home is ^{the} best.' Well, it's right for being at home, but north-south is really the world of a man. That is why the center of the turning point of the Earth is at the North and South Pole. The Tropics are good for a little while of equalization, but then getting to northern and southern climates and experiencing the differences of temperature and the holding onto that what you really have and coming and being driven to be within yourself, and being exposed to more and more cold of - let's call it - ^{that} society - ~~you~~ ^{you} will create within yourself your own world, and it can withdraw to the foundation which you have made and ~~that~~ ^{which} you wish to maintain and you want to continue to add to, ~~so~~ ^{so} that the place from where you then start to operate is really the concentration around your Magnetic Center expanding a little

but remaining pure in that what is and always was and always will be. And the operating force for yourself starts from there. Then your life goes in the direction of an individuality. The road towards the center is still personal even if it is here and there a little bit more essential. But when once the point of Magnetic Center is reached and the magnetism has had its influence of attracting you, you turn around just like at ~~DO~~ of intellectuality. You turn away from unconscious states. You look at the line which divides them - that what is unconscious from conscious - and you turn further and you look towards the possibility of that what is potential to become actual; that what is Kesdjan as ~~Soul-LA-SI~~, and that what is really ahead of you as ^{the} whole octave of your Soul. That is the work for a man. It is not child's work. It is the reality of an understanding of that what is necessary to build and in all sincerity and with all consideration of that what is affecting such building, so that then that kind of edifice can become worthy to contain in ethereal quality the beginnings of your Soul.

So, will we drink to Gurdjieff as ^{the} a wise man who has shown every once in a while, and who you should study and try to understand more within and make real for yourself the application of what he has been talking about all his life. To Gurdjieff.

I'll play a little.

[END SATURDAY MUSIC]

Sunday, April 27, 1975

LUNCH, Barn

MENYLAND: I'm sorry that you have to stop talking. It was very

lively and if I had let it go, I think it would still continue for another fifteen minutes. Maybe you should mix it a little bit with - I wouldn't say more serious^{ness} because I think one can really be very happy and expressive and still be serious as long as it is not flippant, ~~and~~ as long as it is not too superficial, as long as it still has a quality of yourself in it. I hope today is a good day; that you see yourself as you really are; that you don't slow up; don't make any strange kind of movement, ~~just~~ become more acquainted with yourself and the different people in the group.

I listened to a cassette from the West Coast which described a little trip they made to help someone with a house and there were twenty-four or so people. And ~~they~~ apparently they had a very good time. Nobody knew what to do or everybody knew what ought to be done and nobody did it. And I remember the person who sent me the cassette sat down and just watched them. And it was most amazing, she said, that whatever she saw was really the characteristics of the different people exactly the way they were without putting on anything at all - very jovial, saying 'Hello Harry, I'm glad you are here. What are you doing?' And that gives a picture you know, being a little familiar with it and many chickens without a head.

Sometimes perhaps it is a very good thing to experience it and not always feel that it is necessary to take any leadership. Sometimes leave people just where they are and let them find their own level. You run a risk, of course, that the level is going to be very low, and if it is not maintained, then of course it will gradually go down. So there has to be every once

in a while something introduced, but it should not be on the basis of a school master. We are talking about life as we want to live it in the best way we can. And it is necessary to develop within oneself a measure in the form of a conscience so that whatever that behavior is, is also seen by yourself, ~~And~~ watching others might remind you of what you are.

I think it's right. I'm glad that we can have it; that we are not so much under the influence of having a funny face; that at least we remember that we are alive and it has to come out. If, with that, letting it come out, you see what you are, also how you are affected by a variety of different things around you and how sometimes it is necessary even to let such an influence have an effect on you, when you become more - I call it mastery - when you really have something in control, it doesn't matter if you go into a dangerous region provided you remain constantly alert to the situation and, if you possibly can, aware of yourself. Whenever things come which are more or less familiar to you and you know how they are going to affect you in an unconscious way reacting, you should see it come. There is a point in which you ~~should~~ ^{must} make up your mind: Will I allow such an influence to continue to exist and affect me? Can I stand it and can I work with it or should I go out of the way? Someone comes to you from a little distance and you say to yourself : Oh my golly, there is so-and-so^x. You remember conversations you had which usually lead to an argument and you may not like the particular person. You have a chance. You can stop. You can go back. You can go off on the side street. You don't have to meet him, but anyhow he is coming. There is a point in which you must know that it is all right and

you want to continue. [†]Then you become responsible for all the subsequent activity, because you have made up your mind that you are going to face it. If you cannot face it, you must know yourself well enough not to expose yourself and then too much energy is spent which becomes quite useless.

We talked about that very much down to the ground last night - just with your feet the way they are; just ordinary conditions of oneself, characteristics, unconscious traits - to see them; to become familiar; to see, do you want to grow up with them, because if you don't do certain things in time, you will grow up and one birthday after another will come by and you have to look, when you have a birthday, what were your characteristics of the previous year? Do you want to do something about it? At certain times in the periods of your life, measuring them by periods of seven years or sometimes by nine years, [†]the seven years have reference to the phenomenal world you are living in; ^{have} [†]the nine year periods really reference to a threefoldment. When it is, let's say ~~2~~ twenty-seven, three times three times three, it means that at such a point particularly at that twenty-seven, you ^{will} come to a state where you are finished with the past. You can still extract from it what you wish. You will remember it, but you must not have any further dealings with ~~it~~ ^{them it} because your new period has to be based on what you have acquired during that period. The same applies to the times of three times seven or four or whatever. Some time ago I explained that. How it goes up - how the nine goes up to eighty-one. At eighty-one you are through with your life. Everything after that is really extra. And

you have to understand that, that there is a period in your life that you ought to be through with it and not keep on repeating. A sign of senility is that you become sentimental about your past and that you want to relive it and think about it and remember it and then enjoy and mostly that what you then enjoy of the past is not at the present and therefore you feel a little sorry. There are periods you must make up your mind that you are finished with what has been done. You have extracted from it whatever you could do and now you stand on a new plateau. The periods of nine years are like steps, and when you take them you must know that the step you have left was there. ~~It~~ was helpful to bring you where you are, but you must look ahead.

I think it is necessary to divide your life that way if you can, not necessarily regarding birthdays, regarding certain periods - sometimes ~~a~~ ^{the} year when it is seasonal, that you then remember what was last Spring. What were you doing then going into the summer? What was the experience you had and you looked forward to? What was then realized, as it were, during last summer? What was there that you would have liked and was not there? Can you make it this year? That of course is progress. You live in a house. You live in it for a couple of years; You want to change some things. You are done with what you have had. You keep on going. Your house is your life. Your house is your self, your body, your personality. You constantly keep on looking at it to see how it is developing and how much there is that is alive in you, keeping it alive and constantly adjusting that what is necessary for the expression of your life, mostly that what

is alive within, to see that it takes on a form which is becoming to a man when he wants to grow up. I would almost say live that way until you are eighty-one and then you can look back and see what you actually have done. Maybe Saint Peter will ask you how many times nine have you lived and what were they at certain periods. And then he will give you a pencil and sit down and say, now write up for me what actually you have done during your life in accordance with such periods. And that is a little report. ^A And when he reads it, he will judge you. He will tell you, you can go to the right or to the left.

Sometimes Sundays are like that - seven days of a week. One week goes by after another. We all know that. I'm talking nonsense. I'm talking what you already know more and better than I do, but I remind you that it is constantly something you have to keep on considering. What are the possibilities of meeting conditions that you know you are going to fail, and then to see how to face them and how to prepare when you know, in the preparation, ^{that} ~~and~~ there is still a chance to stop it. You can go and do whatever you like away from it. If you want to face it, you make up your mind you are going to face it regardless, whatever the cost is, ^{then} ~~then~~ you are committed. That commitment, sometimes I hope that there is a commitment for the day when you wake up, that during that day you have an idea of what you could be. You must know what you are in the morning. There you get out of bed, you know what you are and you remember what you have been the day before. It is within your range to make certain conditions in such a way that you can continue to remain alive well enough and

at times even that you can wake up to the situation. When you wake up, you make a report of the little previous time between awakening states. With that little report you enter into ~~the new series~~ into the new series, hoping for the next time that you can wake up again, hoping that it won't be too long before you will wake up, to see if you can arrange your day sometimes like that: from awakening to awakening; from the time that you do remember that you are awake, making up your mind that you will ~~wake~~ want to wake up again, but very soon, not to be caught too much. Then you will walk differently and you will walk with expectancy.

That kind of an aim can become very clear when it is within you and you say, yes I know where I'm going. It doesn't matter if I get there today, tomorrow or the next day or later, but, I have in mind that what I wish to do. When the people left Egypt and there was the ~~Holy land~~ Holy Land, they wished for it. It's a very interesting thing that it had to take forty years. Those who were aware of their age at that time never made it. Let's hope that we can make something that is worthwhile by the time you get to be eighty-one.

To Gurdjieff. (Toast)

And Carolyn will you play? Peter is a little sick as you know.

END TAPE

Transcribed by: Beth Cameron
First type: Beth Cameron
Proofed: *Jessica - Andrea*
Second type:

Proof: M. Wolfe